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**Strictly Private and Confidential. Printed only for
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*To the Faculty, Senate and Trustees of Toronto Baptist College,
from a Committee of the Maritime Baptist Convention.*

The inquiries made in this communication are from a committee whose appointment will appear in the following statements in regard to the history of union in theological education among the Baptists of Canada.

In the summer of 1883 the Rev. J. H. Castle, D.D., President of Toronto Baptist College, and M. MacVicar, LL.D., Professor in Toronto Baptist College, came to the Maritime Provinces for the purpose of securing co-operation in the support of the Toronto Baptist College. After an informal interchange of views with a number of leading men in the denomination, the following communication was submitted by them to the Board of Governors of Acadia College:—

To the Governors of Acadia College,

DEAR BRETHREN,—You kindly invited us yesterday to present our views on Ministerial Education. In compliance with your invitation we outlined what we are at present doing in this work in Toronto. That you may, however, have definitely before you what we propose to do in the future, we submit in brief the following statements:—1. It is the intention of the founder and trustees of the Baptist College at Toronto, to provide theological training of as high an order as can be had in any theological college on this continent. In carrying out this intention five professors have already been appointed, one of whom is the Rev. Dr. Welton, of Acadia College, whose unanimous and cordial election to our Faculty occurred on Wednesday last.

2. Each professor in the College is expected to spend two months of his vacation every year in visiting Associations, and other active work among churches. In this way a living connection will be kept up between the College and every part of the Dominion, and the men who are engaged in training ministers will thus become familiar with the wants of our churches, and will bring back to the College that living Missionary Spirit, so vital to the young men under their instruction.

3. It is intended that all the young men under training in the

College shall engage during five months of the year in active missionary work in such parts of the Dominion as may require such labor, and that for the labor thus performed a sufficient remuneration shall be given them to meet their expenses during the College session. To carry out this plan Senator McMaster has placed at the disposal of the Faculty the annual sum of fifteen hundred dollars. Whatever may be further necessary for this purpose must be provided by contributions from the churches served, and the denomination in general.

4. It is proposed that the Baptist Theological College at Toronto shall in future sustain the same relation to Acadia College and its Academies, that it now sustains to the College at Woodstock, and which it has been already agreed upon, it shall sustain to a similar Baptist institution to be founded in the North-West.

It must be noted at this point that ministerial education includes three stages of work, (*a*) the preparatory work, which must be done in the academy, (*b*) the advanced work, which must be done in the literary college, and (*c*) the special professional work, which must be done in a strong and fully equipped theological institution.

Our proposal, therefore, is, that as soon as a young man is approved by a church to preach the gospel, and commences his studies in either of the institutions named, he shall be eligible to receive such encouragement and pecuniary help as shall enable him to prosecute his course of study. The method of rendering the necessary help to young men in attendance at the Theological College has already been explained in paragraph three. Some equally effective provision should be made by the churches for those in attendance at the other institutions, to be administered in such manner as the respective conventions and boards may from time to time determine. Brethren, we have indicated in this brief outline what we are doing in Toronto, and what we desire to do, with your coöperation, in the future for the entire Dominion of Canada. Permit us in closing to call your attention to some of the benefits to our own denomination that would necessarily and almost immediately follow the adoption of the plan proposed.

1. The Baptist Denomination throughout the Dominion would be intelligently engaged in developing in a systematic way, first-class literary institutions in which our sons and daughters from the beginning of their educational course would be trained under the guidance and instruction of Christian men and women. The good effect of such a union of action in Christian education would, we believe, be almost without limit.

2. The influence of the Theological College in Toronto would extend to every class of denominational schools, whether college or academy, throughout the entire Dominion. The professors engaged in theological training would be equally interested in every province

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of the Dominion; and from the plan proposed it will be seen that they would have ample opportunity of coming into contact both with the institutions and their constituents, and in such a way as to enable them to instil into the minds and hearts of the young men who are to occupy our churches, correct views of the importance of the work which these institutions are doing for the denomination, and inspire the young men with strong sympathy for the work, and earnest resolutions to use their power and influence in promoting the material and spiritual interests of all educational institutions of the Baptists of Canada.

3. By the plan proposed not less than from thirty to fifty earnest missionaries will be sent out from the Theological College to destitute places in the Dominion, *in addition* to all that may be done directly by the home missionary boards of the various provinces; and here it should be noted that from the information that will be in the possession of the faculty, these young men can be distributed so that the peculiar wants of the various localities may be wisely met. It should also be noted that every dollar contributed by the churches to the denomination in missionary labour. We cannot better conclude this letter than by adopting the language of Senator McMaster, the founder of our Theological College: "I believe most sincerely that the cause of Christ and the interests of our denomination would be promoted by a union of the East and West in theological education; and may we not cherish the hope that our being brought together for this purpose may lead to other combinations for worthy objects that would tend to raise our denomination to the position it ought to occupy in the Dominion."

Committing this subject to your most prayerful and deliberate consideration,

We are, dear brethren,

Yours sincerely,

JOHN H. CASTLE.
M. MACVICAR.

HALIFAX, 25TH AUGUST, 1883.

The plan, as outlined in this communication, was discussed and accepted by the Board of Governors. The following is the language used by the Board in submitting it to the Convention in session at the time, in the City of Halifax:—"The Board having carefully considered the following communication from the President of the Toronto Baptist College and Professor MacVicar, in reference to ministerial education, believe that the hearty and earnest co-operation in the plan proposed, will not only enable the Baptists of the Maritime Provinces to develop, for the present, more rapidly than would otherwise be possible, all the literary and theological work committed to their charge, but will also do much to enable us to

discharge the obligations which we owe to our brethren in other parts of the Dominion, and thus to unify the work of the Baptists of Canada. Your Board would therefore commend the proposed plan of co-operation in ministerial education for your favourable consideration and action."

After a free and full discussion of the whole subject, the plan was adopted by a unanimous vote of the Convention.

The delegates from Toronto, publicly intimated that the vacant places on the Board of Trustees would be filled by representative men from the Maritime Provinces. In accordance with this suggestion, the Rev. A. W. Sawyer D.D., President of Acadia College, the Hon. A. F. Randolph and the Hon. D. McN. Parker, M.D., were appointed to these positions. This election was fully approved, and all felt that the Baptists of the east and west were vitally united.

These brethren have the *confidence of the denomination; and it was believed that they would give sound advice in the government of the College at Toronto; and thus keep the work in that institution in perfect accord with the work of Acadia College and her Academies, and with the sentiments and intents of the Baptists in this part of the Dominion.

In the spring of 1885, the President of Acadia College sought the advice of the Board of Governors in regard to accepting for himself and for one of the professors, places in the Senate of the Toronto Baptist College, offered them according to the amended charter of that institution.

As it was known that provision was also made for appointments to that body by the Convention of the Maritime Provinces, the President was advised to defer acceptance of the places till after the meeting of the Convention in the ensuing August. At its annual session, the Convention received the following communication from the Secretary of the Toronto Baptist College:—

TORONTO. 20 Aug., 1885.

To the Secretary of the Baptist Convention of the Maritime Provinces.

DEAR SIR:

I beg, through you, to call the attention of the Convention and to invite your compliance with an act of the Ontario Legislature entitled, 'An act to amend the act incorporating the Toronto Baptist College,' (chap. 96, 40th Victoria, 1885) which provides that a College Senate shall be appointed, composed of certain bodies named in the said act, among them the 'Baptist Convention of the Maritime Provinces.' It is moreover enacted that the representatives of the said Convention shall be, one representative for every

*This expression is from the two members of the Committee not on the Board of Trustees.
E. M. Saunders.

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5,000 or fraction in excess of 5,000 members of regular Baptist churches within the bounds of said Convention, from time to time, and shall be appointed by such Conventions respectively, and when appointed, shall continue in office for four years; provided always that each Convention having less than 5,000 members, shall have one representative.

I am,

Dear sir,

Your obedient servant,

H. E. BUCHAN.

Secretary Toronto Baptist College.

The action taken on this communication may be found in the following resolution: "*Whereas*, according to the Amended Charter of the Toronto Baptist College, this Convention has been officially requested to appoint a certain number of members to the Senate of that institution; and, *whereas*, this institution has recently become affiliated with the State University of Ontario, the nature and tendencies of which affiliation are not now clearly understood by the Baptists of the Maritime Provinces, and

Whereas, it is, in the opinion of this Convention, of prime importance that the Baptists of the Maritime Provinces shall continue to sustain friendly and intimate relations to the Toronto Baptist College,

Therefore, *Resolved*, that the appointment of these senators be deferred for the present; and that a Committee be appointed to confer with the trustees of the Toronto Baptist College, obtain all necessary information, and report to this Convention at its next Annual Session."

This resolution passed the Convention, and a Committee composed of the following names, found on the eighth page of the Year Book, was appointed:—Rev. E. M. Saunders, D.D.; Rev. A. W. Sawyer, D.D.; Hon. D. McN. Parker, D.C.L.; B. H. Eaton, M.A.Q.C."

In view of the foregoing facts, this Committee desires to express as fully as possible the sentiments of the Baptists of the Maritime Provinces, and to make such inquiries as will lead to a thorough understanding of the entire subject, and to the consummation of the union, so full of promise of good to the Baptists of Canada.

Our history, as a denomination, in the work of the higher education covers a period of nearly sixty years. During this time various plans have been proposed and examined. Efforts have been made to merge all denominational colleges in a State University. It has also been proposed to have one college for all the sects, practically free from government control. The experience of the past has at times been of a very trying nature; but the Lord has led the denomination and crowned their labors with his blessing. It is now

believed that the course pursued has subserved the highest interests of truth and righteousness. A definite policy has been adopted which is now firmly fixed in the public mind. Any project or combination, that might even seem to unsettle it, would be regarded with distrust by the people, and fail to receive their support. The purpose is to foster Denominational Academies and to support an Arts' College. In addition to this, it is believed that theological training on Canadian soil is best for Baptists of the Dominion. Therefore, in connection with Acadia, and its associate schools, provision has been made, as far as practicable for instruction in theology; but care has been taken not to interfere with the efficiency of the mental training in the Arts courses.

As we have not been able to maintain a fully equipped theological school, students, who wished an extended course, have been obliged to seek it outside of the Provinces. The help received in this way has been attended with disadvantages. Some of the young men have not returned to labor with us; and it has been felt that the training received does in some respects disqualify them for work in these Provinces. The denomination was therefore prepared to accept with favour the plan for union in theological work, submitted by the delegates from Toronto at Halifax in 1883. It included, as you will see by reference to its clearly expressed terms, the closing of the theological department at Wolfville, the founding of an Arts College in the North-West, and the sustaining of the Colleges already in operation in the Maritime Provinces and Ontario. The aim, as it was understood both in public and in private, was to make "first-class literary institutions," i. e., Arts Colleges, and Academies to supply with students.

Moreover it was understood in the private discussion of the subject, that the removal of theology from Woodstock and Wolfville was justified, partly on the ground of the incompatibility, of an Arts course in the same place, and under the same board of management. Thus the Toronto College was to be purely a theological institution, the centre, friend and helper of all the Baptist literary schools in Canada. In section four of the communication from the Toronto delegates to the Board of Governor, a discrimination between the work of the College and the Academy on the one hand, and that of the theological school on the other is distinctly accepted; and the fair implication is that the theological institution is to devote itself strictly to professional studies. No other view was even suggested to the minds of Baptists in these Provinces.

Had the co-operative work in theological education been carried forward according to these well understood conditions, the difficulties now in the way, in our opinion, could not have appeared. As it seems to the Baptists in the Lower Provinces, the original plan has been set aside, and measures adopted contrary to the principles first laid down.

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Prairie College has been discontinued ; no Arts College has been founded in the North West ; the development of Woodstock into an Arts College has been abandoned ; a plan for an Arts College at Toronto, vitally connected with the State University, has been considered, this has been cast aside, and the Toronto Baptist College has been affiliated with the State University, and a four years course has been introduced into the calendar of the Toronto Baptist College, which has already begun to affect unfavorably our work at Horton Academy. The teachers inform us that, after this year, the ministerial students in their graduating classes will probably divide, part going to Toronto for the four years course, and the rest remaining at Acadia for the course in Arts. In our thirty-years connection with Newton Institution, no such influence as this has ever been felt

While we believe that they are young men who ought to be advised to take a partial course, we, at the same time have grounds to fear, that the new course at Toronto will lead some to abandon the purpose of a thorough training, and satisfy themselves with general and insufficient studies. We are of the opinion that the Toronto Baptist College, in making this provision, has overstepped its professional bounds, and trespassed upon the work of the Arts Colleges which, according to the terms of the union, it is bound to foster, and from which its supply of students must come.

The failure to carry out the essential part of the original plan, as understood by us, has been disappointing. The affiliation with the University has unfavorably affected the sympathies and sentiments of the Maritime Baptists ; the advantage of saving a year by studying at the Toronto University is a hindrance instead of a help to Acadia College ; the sudden removal of one of the professors from Acadia to assist in carrying out a plan, detrimental to our interest, and that without consultation with the brethren among us, who had accepted places of trust in the government of the Toronto Baptist College, was to us a great surprise, and detrimental to our educational interests, and to the union upon which we had happily entered. The four years' course was adopted without the advice or consent of the President of Acadia College, who was wisely put upon the Committee of instruction of the Toronto Baptist College. This, as it seems to us, is union merely in name, and co-operation for which the Maritime Baptists are wholly disqualified. They look with apprehension, after their long and varied experience, on any experiments which assume the unsoundness of their settled policy. They therefore paused before entering into an organic union, when the course ahead seemed to be that of experiment and adventure.

The foregoing necessarily involves the following enquiries :

1. Will the authorities of the Toronto Baptist College return to the plan laid down for our acceptance and adopted by the Board of Governors and the Convention, in 1883 ?

2. If not, will they give us, clearly defined, their plans for the future?

On these points we would like to have full and explicit replies, and in addition such explanations as may be deemed necessary.

There is no desire, on the part of the Baptists of these provinces, to question the doings of their brethren in the West, unless it is in matters in which they have common responsibilities and interests.

We deeply regret that anything has occurred to interfere with the highest success of the union among Canadian Baptists.

The recital of facts above given, and the inquiries made, are for the purpose of removing difficulties and for the completion of union in theological education.

Because of the heavy pecuniary responsibilities, now resting on the Baptists of the Maritime Provinces, it is necessary to know what additional accountability will follow the proposed organization. In the communication from the Toronto delegates, it was stated that Senator McMaster had put the annual sum of fifteen hundred dollars at the disposal of the Toronto Baptist College for the purpose of aiding students in the pursuit of their studies, and that anything additional that might be needed would be expected from the Churches served, and the denomination in general. As some changes have been made since that time in the matter of supporting the students, it is now necessary to inquire how much will be expected in the future from the churches in our Convention.

These inquiries are not made with the purpose of shrinking from obligations of this character. By reason of the heavy demands made upon our resources in sustaining our missionary and educational institutions we have, in the past, been greatly indebted to the theological schools in the United States, and especially to Newton Seminary. In the measures taken for co-operation with the College at Toronto, we gratefully accepted the benevolence of Senator McMaster; but, as his plans were for the whole Dominion, we had the satisfaction of feeling that we were on a level with the entire brotherhood of Canada.

The Committee had an interview with the Ministerial students of the senior class at Acadia College. It was for the purpose of inducing them to go to McMaster Hall for their professional training. We found that, so far as they had made up their minds, their plan was to go to Newton. Each one of the Committee in turn did what he could to induce them to change their plans, and to convince the undecided that the Toronto Baptist College was our institution, and that they ought to attend it. Every effort was made to remove prejudices from the minds of the students, and to persuade them that it was for their good, as well as for the highest interests of the Baptists of Canada, that they should get their professional training at Toronto.

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We trust that some success will follow our efforts.

We have fully and frankly stated the difficulties which now encumber the project for theological education.

It is not necessary to say that we most earnestly desire all information that will correct any misapprehensions now existing and lead to the removal of hindrances in the way of perfecting a union so fraught with possibilities of good to the Baptists of Canada.

On behalf of the Committee,

E. M. SAUNDERS, Chairman.

Halifax, 23rd February, 1886.

DRAFT OF AN ANSWER TO THE FOREGOING COMMUNICATION.

REV. E. M. SAUNDERS, D.D.

REV. A. W. SAWYER, D.D.

HON. D. McN. PARKER, M D., D.C.L.

B. H. EATON, Esq., Q.C.

Committee of the Baptist Convention of the Maritime Provinces.

DEAR BRETHREN :

Your communication addressed to the Faculty, Senate and Trustees of Toronto Baptist College, has had careful consideration from each of these bodies. We regret exceedingly that any occasion has arisen to cloud the prospect of the complete co-operation of Baptists in all parts of the Dominion, so happily inaugurated in 1883. But we are very confident that explanations which we most cheerfully give, will show that there has not been, on the part of the authorities of this College, the least intention to introduce any system which can prejudice the interests of Ministerial or Literary Education in any part of the Dominion. Though your committee was appointed for the purpose of "Conferring with the Trustees of Toronto Baptist College, to obtain all necessary information with respect to the nature and tendency of our affiliation with the University of Toronto," we do not object that you have called our attention to a variety of other matters which do not seem to be covered by the terms of the resolution raising the Committee.

The greater part of your communication is occupied in giving in detail the official documents relating to our union in Theological Education. As we have reviewed the documents quoted, we have had great satisfaction in knowing that the scheme outlined by Drs. Castle and MacVicar at Halifax, in 1883, has been literally carried out, so far as it has depended on the authorities of Toronto Baptist College. The scheme alludes to some things which are within the sole control of the promoters of education in the respective Provinces, and with these we have not interfered. It did not promise that either the Founder or Trustees of this College would establish an Arts College in the North West. It merely alludes to such an Institution, which the brethren in the North West themselves expected to promote, inasmuch as they had already for reasons good and sufficient to themselves closed Prairie College. Your communication seems to imply that we undertook the responsibility of founding an Arts College in the North West. Nothing was further from our thoughts, though we shall abundantly rejoice when our brethren there are in a position to promote higher education, and as individuals we may be relied on

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for the same practical sympathy which our brethren at large shall manifest in the cause.

If we have understood your communication, we may conveniently group your inquiries and grievances into the two following classes :—

1. Our affiliation with a State Institution, the University of Toronto. If you supposed that by this action we were departing from settled Baptist Convictions in regard to absolute Separation of Church and State in all matters pertaining to religion, we do not wonder that the Convention felt alarm and paused before making yourselves parties to any compact inconsistent with a faith which Baptist martyrs have sealed with their blood. But we, like yourselves, are Baptists true and loyal to the word of God and the historic record of our fathers. The word "affiliation" as applied to the relation of institutions of learning to each other probably has different significations in different parts of the country. Here it means that the University of Toronto "recognizes" a certain part of the work done in the Theological Colleges, as an equivalent for a part of the subjects on the basis of which it confers the degree of B.A. The University of Toronto, in common with other large Universities of the present day, confers the degree of Bachelor of Arts, not on one distinct and definite course of studies, but on either of five or six courses in which some special subject, as Classics, or Mathematics, or Metaphysics, or Natural Science, preponderates. Recently a Statute of the University provides for another B. A. course in which a few of the subjects taught in the Theological Colleges are accepted in lieu of purely secular subjects, e. g. New Testament Greek properly studied is regarded as affording as much mental discipline as heathen Greek. In no respect has the University reduced its standard of attainment for a degree, but it recognizes the utility of Church History, Apologetics and the Bible studied in its original languages as fitting instruments for higher education. By accepting these studies pursued in the Theological Colleges as "Options" (they are in no case compulsory) the University of Toronto (not Toronto Baptist College) makes it possible for a student to complete both Arts and Theology in six years. McMaster Hall has not shortened its course for University Graduates. Any advantages, (if shortening the double course by one year is an advantage) is due to the University of Toronto, which in this respect is following a system which has been pursued with great satisfaction for the past nine years in McGill University, Montreal. Believing that these Christian subjects have a legitimate place in a B.A. course we have not felt at liberty to deprive Baptist Ministerial Students in the University of Toronto of the advantages which the University was offering by the recognition of these studies. With no Arts College under the control of the Baptists in this part of the Dominion we feel it our duty to give our students the benefit of such provision. We do not for one moment suppose that the student who avails himself of it has an equal training with the stu-

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y, Senate and consideration at any occasion co-operation of inaugurated in which we most the part of introduce any Literary Education Committee was trustees of Toronto with respect University of attention to a covered by the

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dent who completes his four year's course at Acadia, and then takes his three years' course in Theology. An Acadia student finds in McMaster Hall a course no larger than he must pursue in any other first-class Baptist Theological Seminary. He, therefore, gains nothing in time by going elsewhere. What we suggest is, that the authorities of Acadia College make some such arrangement of their course as will, in respect to this element, give their students advantages at least equal with the University of Toronto. The Faculty of McMaster Hall pressed this view of the matter on the attention of the Faculty of Acadia College in an official communication last autumn.

But a great question remains. Does not "affiliation" put McMaster Hall, in some sense, under the control of the State? Not in the slightest degree. The State University cannot prescribe our curriculum, or order a text-book, or elect or reject, or nominate a teacher, or interfere with our discipline. It cannot even close a door, or light the gas or sweep the floor of McMaster Hall. Our autonomy over our Boards, Faculty, Course of Instruction and Discipline remains intact; while in view of the University's recognition of a portion of our work, it accords our President a seat on its Senate. The University of Toronto has faith in our ability to do the work which it accepts as options, and accepts it on certificates of examination conducted by our own college authorities. We can assure you that had "affiliation" involved the least degree of State control over our Theological College, we should have refused it as promptly as our brethren in the Maritime Provinces. So far were we from doing anything in this matter which we regarded as distasteful to our brethren of the Maritime Provinces, that our action to affiliate with the University of Toronto was taken in the presence of your representatives on our Board of Trustees, Rev. Dr. Sawyer, President of Acadia College, and Hon. D. McN. Parker of Halifax. If "affiliation" was incinical to your interests, or adapted to alienate your sympathies, these brethren were under sacred obligations to have warned us of the danger, and in your name to have protested against our action, but neither of them uttered a word of opposition or warning. We are not a little surprised at the sensitiveness manifested by your Convention under these circumstances in regard to "affiliation," especially as the Institutions under your control have been accustomed to accept the State aid,—and it is evident that our brethren in your section do not, under all conditions, object to their institutions holding some relation to the State, for we notice in your Year Book for 1885, p. 57, the following resolution of the Board of Governors of Acadia College:—"Resolved, that this Board are prepared to work Horton Academy and Acadia Seminary under the Academy Act of 1885, and that the Executive Committee be directed to use all suitable means to have the institutions worked under said Act; but without prejudice to the trusts held therein by the Board of Governors." And we notice further that in carrying out the

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above resolution the legislature of Nova Scotia was memorialized on the subject during its session the past winter.

2. We gather that the second cause of complaint is the extension of our course for non-university men to four years. A careful explanation of the circumstances and motives under which this course was extended to four years will be our best vindication. After the anniversary in 1885, the Faculty held repeated and protracted sessions for the purpose of adjusting their future work in the light of their experience with the materials which came under their hands. As an institution we were too young to have traditions too sacred to violate, or ruts too deep to abandon. The Faculty started with the postulate that the institution existed for the sake of the Churches of Christ and their young men who were seeking its advantages. They were not prepared to assume that the young men existed for the sake of the institution. They asked themselves, have we been doing the best possible thing for the young men in the condition in which they came to us? About half of them had never attended our denominational schools either at Woodstock or Wolfville. They were mature men, from 25 to 40 years of age. Some had been in business; some had been school teachers. In their eagerness for an education they had acquired some knowledge of the Greek language and they were hungry to read God's Word in the original. A university course was out of the question for these men. Their age and family relations forbade it. They needed direct, and not indirect preparation for the ministry. They had maturity of mind, if not the discipline of technical education. The Faculty saw that by mingling with Biblical and Theological studies a few subjects which are usually found in an Arts Course, they could improve the skill of these men in the use of language, the accuracy of their reasoning processes, and their fitness for the severer problems of Systematic Theology and Apologetics, and thus make their course far more effective without undue extension. Be it remembered these men were in no position to take an Arts Course. Moreover our Faculty had not learned either from Christ and His Apostles, or from the history of our denomination, that an Arts Course is an indispensable pre-requisite for ordination to the Christian ministry. They knew of no institution except one, where special provision was made for this class of men. Hitherto, the conception of a Theological Seminary had been simply a professional school for university graduates. Of course others were admitted and allowed to pick up what they could in the rigid course. But no provision was made for any but graduates. At length the older and more conservative institutions are yielding to the demands of common sense and the necessities of the case, and are adapting courses of instruction to the different classes of men whom the Master is calling into His vineyard. We too have our course for university men, as thorough, as extended, and as strict as that of any other Baptist Theological School. But we have two other courses for men of less

advanced culture, one with Greek and Hebrew, the other purely English. We recognize the fact that the Lord has different spheres of service, and men of different capacity and different culture for these different spheres, and we have deliberately adjusted ourselves to assist these men in preparing for their life work. But is there not danger that this extended course for non-graduates will allure away from the thorough training of the university, men whose age and circumstances permit and require the full course? Certainly there is danger. But is there not equal danger on the other system of dragging men through a university course, though their age, or family relations, or inaptitude for the subtleties of the higher education forbid it? Common sense, and common honesty, and common confidence in each other's probity, on the part of those who are entrusted with the work of instructing men for the ministry, will reduce these dangers on either hand to a minimum. For our own part we are perfectly willing for some arrangement by which no student in the Institution at Wolfville shall be received into McMaster Hall except on the decision of a competent committee of your own brethren that it is expedient to enter either our Middle or our English Course. It was after a thorough discussion of the whole subject by our Faculty, in the quiet of the weeks immediately following the anniversary in 1885, that they projected the curriculum of which you complain. It was first laid before the Hon. Wm. McMaster, to ascertain whether he was willing to support the additional Professors necessary to teach it effectively. Mr. McMaster held the matter under consideration for several weeks, and then on giving his assent, a special meeting of the Board of Trustees was called for the express purpose of considering the subject. If the Trustees representing the Maritime Provinces were not particularly consulted prior to this special meeting of the Board, so neither were the Trustees in any other section of the country. The whole Board was summoned to confer on the subject. Our belief then was, that our brethren in all sections of the Dominion would rejoice that their own Theological College was thus able, through the generosity of its founder, to make great advance in its equipment for training all the various classes of men who by the ordination of the Great Head of the Church are to constitute our ministry. We were too simple-hearted and innocent in our own intentions to suspect that it was possible to receive anything but commendation for enlarging our facilities for the good of the whole denomination.

We are persuaded that the practical solution of difficulties regarding the right choice of the course of study for any young man to pursue is the provision of a liberal and adequate Ministerial Education Fund. Where young men who ought to take the complete University and Theological course are drawn into an inferior shorter course to the detriment of their education, it is usually under the stress and temptation of poverty. Make it possible to secure the highest education without a perpetual struggle with want or the harrassment of debt, and the cases of injudicious minimizing of

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study will become the infrequent exceptions. With an adequate fund in existence, the Faculty of Acadia College could effectively give counsel to their students for the ministry with regard to the nature and extent of their course of study.

Your communication complains of our action in electing Dr. Rand to a Professorship in McMaster Hall. This is susceptible of a very brief treatment. The circumstances attending his election to Acadia College were well known to the public, having been widely promulgated and discussed; and when they are recalled, we submit that the invitation extended to Dr. Rand by Toronto Baptist College can properly be regarded as done in the interests of all parties concerned, rather than as being in any respect unmindful of the interests of Acadia. It is not conceivable that such invitation was given or accepted "in order to assist in carrying out a plan detrimental to your educational interests." It is hardly necessary to say that we have found Dr. Rand most thoroughly loyal to Acadia College and all her interests; but we have authority for stating that if he is now devoting his talents and energies as a teacher to the educational work of the Baptists of the Dominion, it is entirely due to his removal to McMaster Hall.

You make inquiry what additional pecuniary responsibility will follow your organic relation to the College by your appointment of Senators. Since the first of October last, Senator McMaster has assumed the payment of the salaries of all the professors, and has withdrawn the appropriation of \$1,500 per annum which he formerly made towards supplementing the compensation of students for missionary work. The College therefore asks nothing from the denomination for the support of instructors. The expense of warming and lighting McMaster Hall, all incidental expenses of the College, all appropriations for the assistance of students, whether in the form of supplementing the compensation for missionary service, or of grants or loans, according to their individual necessities, are left to be provided by the liberality of our churches. The amount will vary with the number of students, and the liberality of the mission fields and Boards which employ them. Our students who were under the Home Mission Society of Ontario last year cost the College nothing in the way of supplementing their salaries. We hope that in the near future Home Missions and Student support will be completely linked together, so that the two causes will be one so far as Home Mission work is done by students. As it is, we require about \$4,000 per annum from the denomination for all the different expenses connected with our work. Hitherto this has come almost exclusively from the churches of Ontario and Quebec. During the past year their response has been peculiarly hearty and spontaneous. Every church is perfectly voluntary in its offering. No law compels, except the law of loving appreciation of the work of supplying a competent and well trained ministry for the Baptist Churches of the Dominion of Canada.

You definitely ask us in view of all your statements and allegations to answer two questions.

(1) "Will the authorities of Toronto Baptist College return to the plan laid down for our acceptance and adopted by the Board of Governors and the Convention in 1883? And

(2) "If not, will they give us clearly defined, their plans for the future?"

The asking of your second question implies that you expected a negative answer to the first. But in view of the explanations we have already given, a negative answer is inadmissible. We do not admit that the College has departed from the "aim and scope" set forth in the original prospectus and in the calendar for 1883, a copy of which was in the hands of every minister in the Maritime Provinces before the action of your Convention in 1883. Thank God, whose bounty to the College through its generous Founder has surpassed our most sanguine hopes, we have been able to make great improvements in our facilities for theological training. In this you rejoice with us, for the College is for your benefit as well as ours. As to our plans for the future, we can only say that our one aim shall continue to be the thorough equipment of men for the work of the ministry, mainly through studies which are usually regarded as purely Theological, employing other studies only to a very limited degree for men who will not, and ought not to take an Arts course. We could not be true to our great trust if we promised to put an iron-band around our institution. It is a living Institution, and living institutions are growing institutions. We intend to be true to all our obligations, and guide our growth for the glory of God and the welfare of the Baptist Churches of the Dominion. We may say, however, that any thoughts cherished concerning an Arts College in Toronto, in confederation with other denominational Arts Colleges and the University, have definitely been abandoned. The great scheme of Confederating all the Colleges and Universities in Ontario, which created so much interest two years ago, has not been realized and it never will. The means intended for an Arts College in Toronto have been dedicated to the improvement of Woodstock, so as to make it a preparatory school of the very highest order. We have no intention to increase the number of subjects not distinctively Theological in Toronto Baptist College, but shall keep them at the smallest fragment consistent with the Theological training of all the classes of men whom the Master consigns to the hands of our Faculty.

Let us assure you, dear brethren, we deeply cherish the hope that the Union so happily begun in 1883 may be perpetual. We have not intended to do aught to jeopardize co-operation in a work so fraught with blessing to our beloved Zion. We believe it is only necessary that your people should understand our motives and our plans in order to allay any suspicion of danger to your own interests. We therefore request that this Communication be laid before the Convention, so that all the brethren before whom the subject was discussed last year may have the benefit of our frank and fraternal statements.

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